



# A Metta-Buddhist Integrated Method for Conflict Management in The Modern Societies

Venerable Okkansa Siddhi, Asst. Prof. Dr. Sanu Mahatthanadull,  
Phramaha Somboon Uddhikaro, Dr.

International Buddhist Studies College  
Mahachulalongkornrajavidyalaya University  
Corresponding Author Email: okkansaphd@gmail.com

---



## Abstract

This qualitative research has three main objectives are: 1) to study the current conditions of conflict in the Modern Society, 2) to study the Metta Methods for conflict management based on Buddhism, 3) to propose a Metta Buddhist integrated Method for Conflict management in the Modern Society.

The study which described the first objective is based on the concept of Metta conditions of conflict in Modern Society also in some of other terms in Theravāda Suttas of the Pāli Canon's, Sutta-Nipāta and Khuddaka-patha and practices of loving-kindness meditation as Brahma-Vihāra, Metta Karunā, Muditā and Uppekkhā. In this universe there can be mentioned a Metta more than other necessities it the most powerful and can absend any battles and conflicts in this modern society. The second objective, to study the Metta-Methods for conflict management based on Buddhism “Non-violence”, “ahimsa” and “mother’s love” in Theravāda Buddhism. Including Mahāyāna Suttas, surroundedly the concept of Metta, it is the ultimate enlightenment and the final goal of Metta Meditation practice in Buddhism here means Theravāda and Mahayana Buddhism. The third objective, to propose a Metta Buddhist integrated Method for conflict management in the Modern society.

The essentially Buddhism of both Theravāda and Mahāyāna is definitely practicing to achieve a pure state of mind, to live with Metta Method so all defilements of human-beings happening conflict in modern society absent, suffering ceases and also including metta methods of the Buddhism. The researcher propose this integrated method for conflict management in the Modern Society in the present reality according to Buddhism.

*Keywords:* Metta, Conflict, Modern Society, Management, Integrated Buddhist

## Introduction

There has been a misconception about the Metta, loving-kindness and love, although loving-kindness is specific kin of love conceptualized in various religious traditions, both among theologians and religious practitioners, as a form of love characterized by acts of kindness.<sup>1</sup> This “loving-kindness” is an English equivalent for the Buddhist term<sup>2</sup>. Metta as described in the Metta Sutta of the Pāli Canon’s Sutta-Nipāta, and khuddakapatha and practices in loving-kindness meditation.<sup>3</sup>

Metta is Pāli word from maître itself derived from maitra which states Monier Williams means friendly amicable benevolent, affectionate kind good-will as well as a form of love, amity, sympathy.<sup>4</sup>

Adosa in Pāli technical term is Metta and Dosa is the opposite of Metta or loving-kindness. The term is found in this sense in the Vedic literature, such as the Shatapatha Brahmana and various early Lipanishds and Vedanga Literature such as Paninis Astadha<sup>5</sup>.

Metta, loving-kindness” was translated by Buswell, and Lopeg as well as Harvey. In Buddhist belief, this is a Brahma-Vihāra (Divine-abode). An Immeasurable lends to a meditative state by being a counter to ill-will. If removes clinging to negative state of mind by cultivating kindness into all beings, four immeasurable Metta as “compassion meditation” is often practiced in Asia by broadcast chanting.<sup>6</sup>

The Universal loving-kindness and compassion accept of Metta is discussed in Metta Sutta in the Suttanta Pitaka of Buddhism and also described in the ancient and medieval texts of Hinduism and Jainism as Maitri or Metta.<sup>7</sup>

---

<sup>1</sup>Ven.Pannyvaro, **An Overview of Loving-Kindness Meditation**, (London, 2006), p. 43.

<sup>2</sup>Nagabodhi, Bhikkhu; **The Practice of Loving-Kindness**, (London: Windhorse Publications, 2001), p. 3.

<sup>3</sup>Grace Cathednal Episcopal Church, **Brush up Your Bible**, (Chicago University, 2008), pp. 63-80.

<sup>4</sup>Davids, T. W., Rhys, **Entry for Metta**, (Chicago University, 2008), pp. 63-80.

<sup>5</sup>Buddhaghosa, Bhadantācariya, **the Path of Punction Yisuddhimagga** (tr.) Bhikkhu Ñānmoli, (Kandy: Buddhist Publication Society, 2010), p. 45.

<sup>6</sup>C. Scott Littleton, **Shinto, Eastern Wisdom**, (Duncan Baird Publishers, 1996), p. 151.

<sup>7</sup>Many McGee, **Hinduism, Eastern Wisdom**, (Great Britain: Macmillan General Books, 1996), p. 26.

They have detailly radiating loving-kindness or Metta how different from Karanīya Metta Sutta and Kakacupama Sutta such as Patisam bhidāmagga.<sup>8</sup>

Karanīya Metta Sutta, main article Sutta teaches us how to radiate:-

May all beings be happy and secure, may they be happy minded. Whatever living beings there are feeble or strong, long, short or medium, short, small or large, seen or unseen, those dwelling far or near, those who are born or those who await rebirth may all beings, without exception be-happy minded. Let none deceive another nor despise any person whatever in any place; in anger or ill will let them not wish any sufficing to each other. Just as a mother would protect her only child at the risk of her own life.<sup>9</sup>

There is a number of benefits from the practicing of Metta meditation or Metta Bhāvana in the Pāli Canon. One sleeps easily, wakes easily, dreams never evil. One is clear to human beings. Clear to non-human beings. The devas protect one. Neither fire, poison nor weapon can touch one. One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and it penetrating no higher is headed for reborn in the Brahma worlds.<sup>10</sup>

It's functions in accordance with the Theravāda Buddhist texts. Metta is a mental state and interesting that among the Buddhas disciples.<sup>11</sup>

The aim and significance of the research are to understand Buddha's Doctrines not only by Theravāda but also by referring to Ancient Philosophy Literatures. There will prove that this is a fresh and important and indispensable study resulting in a deep understanding of A Metta-Buddhist Integrated Method for Conflict Management in The Modern Societies

---

<sup>8</sup> Davids T.W. Rhys, **Entry for Metta**, (Chicago University, 2008), pp. 36-45.

<sup>9</sup> Bhikkhu Bodhi (tr.), (a) **The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya**, (Boston: Wisdom Publication, 2000), p. 511.

<sup>10</sup> Mattis Namgyel, **The Power of An Open Question: The Buddha's Path to Freedom** (Boston: Shambhala, 2010), pp. 57-60.

<sup>11</sup> Maurice Walshe (tr.), **The Long Discourses of the Buddha: A Translation of the Digha Nikāya**, (Boston: Wisdom Publishing, 1996), p. 360.

## **Propose Metta Buddhist Integrated Method for Conflict Management in the Modern Society**

Conflict management is the good ability to identify and handle conflicts in a sensible manner at any place in our modern society. Since conflicts are natural part of our modern society, it is important to have someone in our community, modern society who understands conflicts and how they are resolved. It is more so important in the modern society's of workplace or anywhere than ever due to an increasingly competitive business environment. Everyone needs to prove their value to the modern society and it can lead to disputes. Such disputes can affect the competitiveness of any organization.

In our modern society a poorly managed conflict can often lead to serious friction between those involved that we can see everywhere around our community in this world. The result is that their working relationship becomes damaged. According to learning how conflicts are resolved professionally, we are able to strengthen our relationships. It ensures that we can work harmoniously in our modern society which also raises the productivity of our teams.

## **Modern Societies under Influence of Radiating Metta, Loving Kindness**

According to Buddhism, the Buddha is the greatest conqueror the world has ever seen. His teaching illuminates the way for mankind to across from a world of darkness, hatred and suffering, full of unhappiness. He has great wisdom and loving-kindness to a new world of light, love and happiness.

In the history of world, we ever hear of any religious teacher who was filled with all absorbing compassion and Metta, loving-kindness for suffering as the Buddha. We heard some wise men in Greece; Socrates, Plato and Aristotle and others who lived at about the same time as the Buddha. They were only philosophers and great thinkers, after truth: because they lacked any inspiring Metta, love for the suffering multitudes.<sup>12</sup>

---

<sup>12</sup> Dr.K. Sri Dhammananda, **What Buddhist Believe**, 4<sup>th</sup> ed. (Malaysia, Kuala Lumpur: Buddha Dhamma Education Inc. Buddhist Missionary Society, 2002), pp. 65, 38, 53, 57, 100, 117.

Buddha taught the way of liberation mankind was to teach how to find complete freedom from physical and mental suffering. Buddha was more concerned with revealing a path, that all people could follow. It is not difficult to see where the Buddha stands amongst all those great intellectuals. King jatasatthu enshrined in a pagoda at Rajagriha, less than two centuries, emperor Asoka distributed those relics throughout his empire. In the “Mahavamsa” history, the best and authentic ancient history known to us gives detailed particulars of life as well as details of the life of Emperor Asoka also in Sri Lanka, Myanmar (Burma), China, Tibet, Nepal, Korea, Mongolia, Japan, Thailand, Vietnam, Cambodia and Laos show unbroken historical, cultural, religious, literacy and traditional evidence in many Buddhist societies in the world. Also see in Buddhagaya, Benares, Kusinagara, Rajagaha, Lumbini, Savatthi, Bihar and so on. Those are many societies under influence of radiating metta and repeating Buddha’s teachings for many countries.<sup>13</sup> Buddha never mentioned that he wanted to save every living being in this universe. His help only to those who were spiritually mature and willing to accept his Nobel Way of Life.

“The doors to the deathless are open’

In twenty-first century, the modern society worldly knowledge can also be used for harmful purposes such as building missiles, with nuclear warheads, manipulating the stock market, cheating “legally” and inflaming political anxiety and hatred because of without loving-kindness metta, mankind has been brought no nearer to the solution to human problems or conflicts and eradicating pervasive unsatisfactioness, it never will solve human beings universal problems and bring peace and happiness because of full of greed, anger and ignorance but also lack of metta, loving-kindness in our societies. For as long as we are ignorant about the Dhamma, we will never be trapped in samsara, the repeated cycle of birth and death, according to Buddhism. So, in our modern societies there is the most important matter that under influence of radiating Metta according to Buddhist integrated method for conflict management in this universe. A kusala may be to an akusala a condition by way of object.

---

<sup>13</sup> Dr.K. Sri Dhammananda, **What Buddhist Believe**, 4<sup>th</sup> ed. (Malaysia, Kuala Lumpur: Buddha Dhamma Education Inc. Buddhist Missionary Society, 2002), pp. 40-45.

## Buddhist Conflict in Violence of Sri Lanka

Any part of this world, there are a lot of conflicts among us in this modern societies. Buddhism faces in relation to the continuing ethnic conflict and violence in Modern Sri Lanka. Prominent Scholars in the fields of anthropology, history, Buddhist studies and Pāli examine multiple dimensions of the problem. Buddhist responses to the crisis are discussed in detail, along with how Buddhism can help to create peace in Modern Sri Lanka. Evaluating the role of Buddhists and their institutions in bring about an end to war and conflicts, violence as well as possibly heightening the problem, this collection puts forward a critical analysis of the religious conditions contributing to continuing hostilities.<sup>14</sup>

Hundreds of Muslim residents of Mullegama a village in the hills of central Sri Lanka, barricaded themselves inside a local mosque after Baddish mobs attacked their homes Wednesday morning accusing them of stealing the donation box of a nearby Buddhist temple. At least 20 Muslim homes appeared badly damaged and flames engulfed one two-story- home.<sup>15</sup>

According to the Hindu newspaper in India wrote that violence began Sunday (4-3-2018) as a road-rage incident “in which a group of Muslim youth beat up a Sinhalese driver, who later succumbed to injuries. In Digana town of Kandy the youth and 24 other suspects in connection with the ensuing violence and arson attacks, were arrested. Amid mounting criticism of the police’s poor response President Maithripala Sirisena on March 6 Tuesday declared Emergency Rule – a move that, according to his ministers, allowed the government to Summon the Army into ground action.

Sri Lanka, located off the southeast tip of India, was the site of a bitter and protracted civil war that pitted the Sinbalese majority against minority ethnic Tamils, most Hindus, who sought to form an independent state in the north. The 26 year conflict that ended in 2009 resulted in the deaths of between 40,000 to 100,000 people. Muslims comprise about 9 percent of Sri Lanka’s population of 21 million, the smallest minority after Tamils.<sup>16</sup>

---

<sup>14</sup> Mahinda Deegalle, **Buddhism, Conflict and Violence in Modern Sri Lanka**, (Rutledge Critical Studies in Buddhism).

<sup>15</sup> Scott Neuman, Sri Lanka Declares Emergency Amid Buddhist Attacks on Minority Muslims.

<sup>16</sup> Scott Neuman, Sri Lanka Declares Emergency Amid Buddhist Attacks on Minority Muslims.

In Sri Lanka, the informal religious economy is defined by competitiveness among evangelical Christian groups and, although not recognized by the state is closely regulated. The formation of strategic extra-group networks that enable competitiveness, and outcomes of a rational model. The three insights are offered that can be used as a starting point for further work on religious oligopolies, informal economics and relational understanding of religious competition.<sup>17</sup>

The history of nationalism in Sri Lanka can roughly be traced back to the second half of the 19<sup>th</sup> century. Since that moment, the discourse on nationalism in Sri Lanka has been conceptualized and influenced by the dominant western understandings of the phenomenon. The researcher results a special importance on aspects of culture, nation and state. Religious nationalism is widely used to describe politically significant events that took place in Sri Lanka prior to the country's independence. This phase of history is also commonly described as period of anti-western nationalism and referred to as first generation nationalism. Following Sri Lanka independence in 1948, the nationalism discourse began to be dominated by the subject of "ethnic" nationalism. According to Hass "Ethno nationalism can be best perceived in terms of collective interesting of creating the optimal conditions for the existence of the group and maintenance of its identity". The ethno-religious nationalism has become linked directly to the inter-ethnic tensions between the Sinhalese and the Tamil ethnic groups.

There seems to be a great demand for understanding Sri Lanka growing conflict environment especially for the phenomenon of the country's nationalism. The classical theoretical understanding of nationalism has proven to be unable to elucidate important aspects underlying the causes of the conflict. It has become increasingly apparent that the classical theories of nationalism are devoid of detailed discussions on the agencies of nationalism. They are unable to adequately explain modern day manifestations of nationalism, which nationalism is no longer an innocent expression of "Love for nation", but a political instrument of mobilization for the political gains of certain privileged classes in the society.<sup>18</sup>

---

<sup>17</sup> Orlando Woods, Sri Lanka's Informal Religious Economy: Evangelical Competitiveness and Buddhist Hegemony in Perspective. Article, 2012.

<sup>18</sup> Shyamika Jayasundara-Jmits, Contemporary Sinhala-Buddhist Nationalism in Sri Lanka: The Relevance of a (Neo-)Marxist Interpretation, (Netherlands: Erasmus University), p. 74.

Maharamsa and his texts were believed to have planted the first seeds of the idea of the “Sinhalese race”. Prince Vijaya of north India who was of Aryan descent was sent to Sihaladeepa by the Chief of Gods (Sacra) at the request of Lord Buddha. When he was on his deathbed. The mission of Prince Vijaya and the 700 other people he had brought to the island was aimed at spreading this descendants all across Sihaladeepa. This endeavor was thought to safeguard the pure form of Buddhism during the 5,000 years after Lord Buddha’s death.<sup>19</sup>

## **The Relevance of a Neo-Marxist of Nationalism**

According to the theories of Ernest Renan and Max Weber, which revolve around concepts of “nation” and “Nation state” have influenced the local elites’ scholarly interpretation of the subject. More recent theories of bourgeoisie classical nationalism such as Hans Kohn, Carlton Hayes and Louis Snyder and Mary Kaldor have placed central emphasis on the “nation”. In their view, nationalism should be understood in primarily subjective and idealist terms. For example Kohn has urged that “Nationalism is an idea, an idea-force, which fills man’s brain and heart with new thoughts and sentiments and drives him to translate his consciousness into deeds of organized action”.<sup>20</sup>

In general, there seems to have been a mismatch between the economic policies adopted since independence and the political views of the ruling class. Economic policies seem never to have addressed – or have intended to address – the imbalanced structural conditions of the economy. They served to sustain traditional patron-client relations and adjust to the requirements of the modern system of representative democracy. Under the influence of deteriorating economic conditions of the country over the past decades, such patronclient relationships could not, however be sustained. In these circumstances Sinhala-Buddhist ideology began to serve as a new type of benefit exchanged between the majority Sinhalese voters and their political patrons, without incurring very little or no cost for the patrons.

---

<sup>19</sup> Robert M. Burden of history obstacles to power sharing in Sri Lanka, (Colombo: Marga Institute of Sri Lanka, 2001), p. p. 84.

<sup>20</sup> Anderson B., **Imagined communities, reflections on the origin and spread of nationalism**, (London, 1983), p. 83.



## Definition of Conflict

Definition of conflict and the search for a single all-encompassing definition of conflict is a difficult endeavor. For the purposes of training individuals in conflict management and negotiation skills, such endeavor is not only difficult but also unnecessary.

Most definition of conflict have much in common and are separated largely by contextual details. Effectively teaching the meaning of conflict requires the presentation of multiple, valid definitions that the learner can chose from to find the definition that resonates with experience and perspective.

## Concept of Conflict

1. Social conflict is a struggle between opponents over value and claims to scarce status, power and resources. Conflict is a breakdown in the standard. (L. Coser, 1956)

2. Conflict is a breakdown in the standard mechanisms of decision making, so that an individual or group experiences difficulty in selecting an alternative (L.G. March & H.A. Simon, 1958)

3. Conflict is a situation in which the conditions, practices or goals for the different participants are inherently incompatible. (G.G. Smith, Science, 1966)

4. Conflict is involve struggle between two or more people over values, or competition for status, power, or scarce resources. (L. Coser, 1967)

5. Conflict occurs in any social situation or process in which two or more social entities are linked by at least one form of antagonistic psychological relation or at least one form of antagonistic interaction. (C.F. Fink, , 1968)

6. A conflict exists whenever incompatible activities occur ... one party is interfering, disrupting, obstructing or in some other way making another party's actions less effective. (M.Deutsch, 1973)

7. Conflict is a process in which two or more parties attempt to frustrate the other's goal attainment... the factors underlying conflict are threefold interdependence, differences in goals and differences in perceptions. (J.A. Wall, 1985)

8. Conflict is the opposition of forces. (L.S. Kahn, 1988)

## An Overview

Buddhism is a beautiful gem of many facets attracting people of diverse personalities. Every facets in this gem has time tested methods and approaches that can benefit the Truth seekers with their various levels of understanding and spiritual maturity. Buddha Dhamma is the fruit resulting from a most intensive search conducted over a long period of time by a compassionate noble metta man whose mission was to help suffering humanity.

According to Buddhism, life is a combination of mind, *nāma* and matters, *rupa* and mind consists of the combination of sensation, perceptions volitional activities and consciousness. But matter consists of the combination of the four elements of solidity, fluidity, motion and heat. Life is the co-existence of mind and matter. Death is the separation of mind and matter. Decay is the lack of co-ordination of mind and matter. Rebirth is the recombination of mind and matter, too. After death, physical body (matter), mental forces (mind) recombine and assume, a new combination is a different material form and condition another existence.<sup>21</sup>

The purposes were to highlight the importance with the spiritual dimension in those health care business societies also nurses can use that Buddhist principles to improve nursing care. The cultivation of compassionate, relationships with equanimity between them emerged as the basic social process. They showed the personal, professional and organizational factors as well as culture and religious aspects that promote and inhibit compassionate relationships are discussed. Specially discussed for nursing practice, education, management fields in our Buddhist societies to progress to get good health, good luck, good opportunities for human beings.<sup>22</sup>

## The Cause of Suffering

According to *paticcasamuppāḍha*, Buddha's teaching proposing to lead to the end of suffering must, as we said, give a reliable account of its causal origination. We have to stop it where it begins, with its causes. We require a thorough knowledge of what they

---

<sup>21</sup> Dr.K. Sri Dhammananda, **What Buddhist Believe**, 4<sup>th</sup> ed. (Malaysia, Kuala Lumpur: Buddha Dhamma Education Inc. Buddhist Missionary Society, 2002), p. 131.

<sup>22</sup> Chinnawong, T., "The Influences of Thai Buddhist Culture on Cultivating Compassionate Relationships with Equanimity between Nurses Patients and Relatives: Theory Approach", **Ph.D. Thesis**, (Southern Cross University, NSW, 2007).

and how they work. The “Truth of the origin of dukkha” that locates within ourselves. That is the main root is just only craving, lobha, the unwholesome mental states called in Pāli Kilesa the meaning “defilement”.<sup>23</sup> The most basic defilements are the triad of greed, aversion and delusion. Among them, Greed (lobha) is self-centered desire: the desire for pleasure and possessions, the drive for survival, the urge to bolster, the sense of ego with power, status and prestige. Aversion (dosa) signifies the response of negation, expressed as rejection, irritation, condemnation, hatred, enmity, anger and conflict and violence. Delusion (moha) means mental darkness: the thick coat of insensitivity which blocks out clear understanding.<sup>24</sup>

From these three roots emerge, the various other defilements – conceit, jealousy, ambition, lethargy, arrogance, and rest from all these defilements together. The roots and the branches comes together dukkha in its diverse forms: as pain and sorrow, as fear and discontents, as the aimless drifting through the round of birth and death. So, to gain freedom from suffering, therefore, we have to eliminate the defilements. It is important how to removing defilements has to proceed in a methodical way. There is one defilement which gives rise to all the others, one root which holds them, all in place. That is ignorance (avijjā), not mere absence of knowledge. Ignorance can co-exist with a vast accumulation of itemized knowledge and its own way it can be tremendously shrewd and resourceful. As basic roof of dukkha, ignorance is a fundamental darkness shrouding the mind. The mind catches sight of some pleasure, accepts it at face value and the result is definitely greed. As long as this causal matrix stands we are not yet beyond danger of defilements. Now matter how successful we might be at dodging pain, the basic problem remains at the core of our being and we continue to move within the bounds of dukkha.<sup>25</sup>

---

<sup>23</sup> Ven. Dr. Acharya Buddharakkhita *Influence of Radiating Loving-Kindness, Overviews in Societies*.

<sup>24</sup> Bhikkhu Bodhi, *The Noble Eightfold Path; The Way to the End of Suffering*, (The Wheel Publication, 2006), pp. 18, 20.

<sup>25</sup> Bhikkhu Bodhi, *The Noble Eightfold Path; The Way to the End of Suffering*, (The Wheel Publication, 2006), pp. 160, 161.

**Table 1 Factorial Analysis of the Noble Eightfold**

<p><b>I. Sammā ditthi</b>  dukkhe ñāna  dukkhasamudaye ñāna  dukkhanirodhe ñāna  dukkhanirodhagaminiapatipadaya ñāna</p>	<p><b>Right view</b>  understanding suffering  understanding its origin  understanding its cessation  understanding the way leading to its cessation</p>
<p><b>II. Sammā sankappa</b>  nekkhamma-sankappa  abyāpāda-sankappa  avihiṃsā-sankappa</p>	<p><b>Right intention</b>  intention of renunciation  intention of good will  intention of harmlessness</p>
<p><b>III. Sammā vācā</b>  musāvādā veramani  pisunāya vacaya veramani  pharusāya vacaya veramani  samphappalāpa veramani</p>	<p><b>Right speech</b>  abstaining from false speech  abstaining from slanderous speech  abstaining from harsh speech  abstaining from idle chatter</p>
<p><b>IV. Sammā kammanta</b>  pānātipātā veramani  adinnadanā veramani  kāmesu micchācāra veramani</p>	<p><b>Right action</b>  abstaining from taking life  abstaining from stealing  abstaining from sexual misconduct</p>
<p><b>V. Sammā ājiva</b>  miccha ajivam pahaya  Sammā ajivena jivitam kappeti</p>	<p><b>Right livelihood</b>  giving up wrong livelihood,  one earns one's living by a right form of livelihood</p>
<p><b>VI. Sammā vayama</b>  samvarappadhanā  pahanāppadhanā  bhavanāppadhanā  anurakkhanāppadhanā</p>	<p><b>Right effort</b>  the effort to restrain defilements  the effort to abandon defilements  the effort to develop wholesome states  the effort to maintain wholesome states</p>

<p><b>VII. Sammā sati</b>  kāyānupassanā  vedanānupassanā  cittānupassanā  dhammānupassanā</p>	<p><b>Right mindfulness</b>  mindful contemplation of the body  mindful contemplation of feelings  mindful contemplation of the mind  mindful contemplation of phenomena</p>
<p><b>VIII. Sammā samādhi</b>  pathamajjhāna  dutiyaajjhāna  tatiyaajjhāna  catutthajjhāna</p>	<p><b>Right concentration</b>  the first jhāna  the second jhāna  the third jhāna  the fourth jhāna</p>

The ultimate goals of meditation loving-kindness are the ultimate goals of Buddhism i.e., realization of Nibbāna and the abolition of dukkha or suffering. Nibbāna, however, is beyond the realm of conceptualization and all other forms of normal human experience.

## An Analysis

### Buddhism in Modern Society

This is an important aspect of Buddhism in modern society. It is not simply reading a Buddhist scripture or chanting the Buddha's name or teaching. Practice is how we live our lives or with our family, work together. How we relate to the other people in the country and other planet. We need to bring the Buddha's teachings on loving-kindness into our workplace, our family, even into the grocery store and the gym by practicing and living the dhamma ourselves. When we do, automatically we will have a positive influence on the people around us in this world. More people reusing and recycling things, it is important part of our Buddhist practice and an activity that temples and dhamma center should take the lead in our modern society.<sup>26</sup>

---

<sup>26</sup> Bhikshuni Thubten Chodron, **Practicing Buddhism in daily life, excerpted from the path to happiness**, 2013.

### **How to Live in Modern Society according to Buddhist Teachings**

The way of our life, how to live in Modern Society is very simple preached by Buddha. To the layman it consisted of just five simple precepts, i.e. do not kill, do not steal, do not engage in sexual misconducts, do not lie, do not take intoxicants, the way the Buddha described does not end with this kind of precepts. And also there are three things that one is expected to do namely Dāna, Sila and Bhāvanā. Dāna means generosity, generosity – the act of giving, very important the Buddhism begins with Dāna is the first virtuous act which one should engage in because giving is an act of sacrifices. It is very interesting to see how the way of life is presented to us, in manner that in following it step by step we get rid of some of the human weakness and characteristics that cause tension and the boredom that is bother in most of us, nowadays liberality is to counteract desires, the greediness, the clinging nature.

Sila is adherence to certain precepts or moral conduct. There are few more for those who want to enter into a committed religious life and still more for monks who have committed themselves to adhere to a very strict path of discipline and purification. Therefore sila is a graduated thing and each person picks up that which he is able to follow for the present life in Modern Society in Buddhism. When follow sila we can control or rather completely eliminate the cause of hatred. Buddha had seen, people ruining themselves as a result of hatred. Hatred never ceases by hatred, that the more we hate, the worse it becomes. The hatred keeps on increasing to a point where both we and you burn ourselves in our mutual hatred an trying to conquer hatred with friendship, hatred with non-hatred. We have in Buddhism a most interesting and again a timeless doctrine, for loving-kindness it is the cornerstone of Buddhism and it had analysed the principle of metta, loving-kindness into sublime life.

Karuna – compassion is more easily generated if somebody need our help, our heart moves towards that person and rush to help him. Among them Mudita is more difficult to practice and that requires tremendous love and pains, that share in other's happiness – to wipe out from our mind all traces of jealousy and envy, so that we enjoy the well-being of the person, our neighbor, ever our enemies.

Upekkha, equanimity, if we have no friends, no enemies, no one higher, no one lower, absolutely no distinctions between one person and another's, we are totally merged in a kind of unity with all beings, all things, all situations. So, there has no place for hatred, rivalry, competition then peacefully live in our modern society.

The last one is the Bhavana – meditation Bhavana means, the training of mind, a further development of mind. “As wars begin in the minds of men, which defenses of peace must be constructed.” According to the first line of the first verse of the Dhammapada, the problems of life and the reality of life is man’s greatest treasure. We want to get away from any different kinds of conflicts and tensions and battle against boredom and we can see the answer in Buddhism, particularly in the three-fold path of Dāna, sila and Bhavana. The describing of my research is deeply view points on Buddhism how to live in Modern Society indeed.

There is so much wrong with the world-so much conflict, wars, horror. What a terrible state we are in and all of Samsarā (cycle existence) is degenerate. If we expect perfection, then anything will appear degenerate in contrast. An attachment will live in a perfect world. Actual joy is born from transforming our minds, from spiritual practice that increases wisdom and compassion. That is the modern society.<sup>27</sup>

### **The Method of Radiating Loving-Kindness Properly to the Society**

According to Buddhism, relatively little about Nibbāna and instead directed most of Buddha’s teachings towards two lesser goals which are empirical realities of readily demonstrable worth. **First** the increase, enhancement and cultivation of positive feeling such as love, compassion, equanimity, mental purity and the happiness found in bringing happiness to others.<sup>28</sup> **Secondly**, he advocated the relinquishment and renunciation of greed, hatred, delusion, conceit agitation and other negative unwholesome states. We acquire full appreciation for the nature and quality of our own feelings. The positive feelings (love, compassion etc.) are satisfying meaningful and wholesome experience in and of themselves. The realization of positive feelings and relinquishment of negative feelings are the major goal and motivations of meditation. Non-attachment is free from craving and freedom from infatuation for sensual experience. Thus non-attachment is akin to freedom, equanimity and serenity. Here insight is a word with two meanings both of which are sought in Buddhist meditation, vipassanā and classical Buddhist usage insight, vipassanā means full

---

<sup>27</sup> Robert Cachs (RS), *The Wisdom of the Buddhist Asters Common and Uncommon Sense*, (Sterling Publishing, 2008), pp. 3.

<sup>28</sup> Ñānatiloka Mahathera, *Fundamentals of Buddhism*, (Sri Lanka: Buddhist Publication Society, 1994).

awareness of the three characteristics of existence, i.e., impermanence, dukkha (suffering) and impersonality.<sup>29</sup>

In Dhammapada spoken by Buddha over 2500 years ago (now 2600 years over ready).

Mind is the forerunner of all evil conditions.  
 Mind is their chief, and the are mind-made.  
 If, with an impure mind, one speaks or acts,  
 Then suffering follows one  
 Even as he cart wheel follows the hoof of the OX.  
 Mind is the forerunner of all good conditions.  
 The happiness follows one  
 Like a never departing shadow.

*(Dhammapada)*

At the beginning of practicing Metta, the idea of “I” and “my”, which creates a barrier between ourselves and others in society, is still there – i.e. “I” radiate loving-kindness to “you”. When we cultivate mindfulness and begin to understand the empty nature of our being, our self-idea begins to diminish and our Metta will become more natural in our society. As long as we are still practicing metta with the self-idea, we are bound to be disappointed from time to time. We will begin to see particularly the true nature of the five aggregates which make up our being as impermanent, unsatisfactory and devoid of any intrinsic self-identity.

The more subtle notion of the self can only be overcome through greater maturity of wisdom and insight into emptiness of ourselves. Metta minus the idea of “I” and “my” becomes truly pure and the unconditional love because there is no more self. Then we will be free to help others in a much greater way. In concluding stanza of the Metta sutta, it is mentioned “Ditthin ca anupa gama sīlavā . . .” that is, in the culmination of Metta practice one does not “fall into wrong views,” the delusion of the self in order to free ourselves, and to help others to free themselves, from the cycle of samsara. When we break through

---

<sup>29</sup> Douglas M. Burns, **Buddhist Meditation and Depth Psychology**, (Sri Lanka: BPS, Kandy, 1967).



this concept of “I” and “my” that our love or metta can become truly boundless and unconditional.<sup>30</sup>

### **Theoretical Method of Metta in Buddhism for the Societies**

According to the Theoretical Method of Metta, here phenomenology investigates consciousness as it is presented to us, it means internally the progress in the Buddhist course is correlated to gaining insight in the functioning of our mind. It is necessary to have this phenomenological information in order to proceed on the “Path”. The Buddhist phenomenology is the principal method of meditation loving-kindness. Everything is objectivity of Buddhist phenomenology may be questioned. The only thing that really convinces is taking part in the meditation loving-kindness or Metta experience. That is useful to compare Buddhist phenomenology not only with MaDissertation subject but also with a science. Also physics theory is built on experimental data. This situation is analogous with Buddhist phenomenology. To the beginning it is advised to have some confidence in the theory, but not to have blind faith. In this respect the theory is often compared to a map of an unknown country. In our human being what is the key to the elimination of suffering. The right way that we are irritated. The mental act of seeing what happens to us, that is mindfulness here it means mindfulness of loving-kindness, metta. The Buddhist course consists of learning to become proficient in applying mindfulness of loving-kindness. In order to get a better understanding on the nature of the path.<sup>31</sup>

Matta, benevolence is also attitude of a friend who wants to give one the best to further one’s well-being. If these qualities of metta are sufficiently cultivated through metta-bhāvana the meditation on universal love – the result is the acquisition of a tremendous inner power which preserves, protects and heals both oneself and others. Today metta is a pragmatic necessity. All kinds of destructiveness happen in this world, metta speak-word and thought is the only constructive means to bring concord, peace and mutual understanding, it is the supreme means, for it fundamental tenet of all higher as well as the basics for all metta activities intended to promote human well-being.<sup>32</sup>

---

<sup>30</sup> Venerable Mahinda, **Awakening with Metta, For the Wellbeing and Happiness of All**, (Malaysia, Kuala Lumpur: Aloka Foundation, 2014), pp. 70-77

<sup>31</sup> Henk Barendregt, **Buddhist Phenomenology**, Vol. 11 (Netherlands: University of Nijmegen, 1988), pp. 7-10; 1988, pp. 37-54.

<sup>32</sup> Archarya Buddharakkhita, **Metta, The Philosophy and Practice of Universal Love**, (The Wheel Publication, 1989).

This paper aims at exploring various facts of metta both in theory and in practice also. The examination of the doctrinal and ethical side of metta will proceed through a study of the popular:- Karaniya Metta sutta, the Universal Love. According to this connection with this theme we will also look at several other short texts dealing with loving-kindness. The explanation of metta-bhāvana, the practical theoretical of meditation on universal love, will give the directions for developing that type of contemplation as set forth in the main meditation practices of the Theravāda Buddhist tradition in visuddhimagga, the vimuttimagga and the patixambhidamagga.

## **Metta Buddhist Integrated Method for Conflict Management in Modern Society**

The integrated method is combining ideas of different types in one effective unit, system and an integrated contribution or researching system for metta method also a modern or integrated approach to learning metta for conflict management in modern society according to the Macmillan English dictionary, new edition, page 786.<sup>33</sup>

The aim of this research is :

1. Buddhist teaching may offer a solid foundation for understanding of conflict and conflict management in meditation including loving-kindness. Buddhist concept of self versus no-self will be highlighted as well as on suffering and unwholesome states.
2. To develop a theme relevant framework for training of meditators and for the practice of loving-kindness meditation, non-violence compassion, wisdom, benevolence and empathy are described as important prerequisites to help the meditator in professional practice.
3. to present essential Buddhist self-management techniques such as self-regulation and meditation action.

### **Buddhist Basic Conflict**

Self and non-self

In the four Noble Truths are the core Buddhist teaching. The first one points to the reality of suffering. The cause of suffering is craving and ignorance. Craving is always is

---

<sup>33</sup> **Macmillan Eng Dictionary**, International Student Edition, 2<sup>nd</sup> ed., 2007, p. 786.

directed to all that is external to one's own experience self, self desires that is the second noble truth. Buddhist denies the existence of a permanent self. In conflict situations one's personal self, a separate other is dialectically and implicitly constructed. The third noble truth refers to the end of suffering, implies the letting go or craving and of desires. The other will react defensively or aggressively and again, a spiral of suffering and conflict results.<sup>34</sup>

### 1. Buddhist Noble Truth → Suffering

Conflicts and suffering seem to be inherent in the behaviors of the human being, as in all others. Man is confronted with intra-psychic conflicts, with person to person conflict with intra-group conflict and intergroup conflict, even with conflicts between countries and continents. Anxiety has a more general, free-floating and less circumscribed character. It may result when struggling with existential questions, with one own death, with televised cries of war and atrocities. Anger frequently has destructive connotations. The negative emotions will generate new conflict related actions in the other party, either in an individual or in a group. 1. Fear and anxiety may become linked to indignation and anger in an explosive mixture leading to verbal or physical abuse and attacks 2. Anger can be interjective by the individual and combination with fear, fight and depression result. 3. Extreme fear can be expressed in a stupor like, frozen shock.

#### Non-violence

Non-violence, not harming other sentient beings, was describe prior to the Buddhist era by Mahavira, the founder of Jainism. It is a basic prerequisite for constructive conflict management resolution. Violence is defined in general terms. It entails all conscious actions to the effect that they may be hinder, damage or threaten someone. Ahimsa is integrated in the Buddhist canon through the Eightfold Path, the fourth of the Noble Truths which is called right action, concerned with the development of compassion with all sentient beings. Non-violence includes 1. Not to harm other. 2. Avoidance of lying. 3. The avoiding of violent action.<sup>35</sup>

Compassion, wisdom, benevolence, empathy, also are included according to Buddhist teaching.

---

<sup>34</sup> Coleman, S.W. & Prywes, Y., "Teaching conflict in a Workshop", Coleman, P.T. et al., **The Handbook of Conflict Reduction**, (San Francisco, 2004), p. 57.

<sup>35</sup> Davidson, R.J., *Persons, Psychosomatic Medicine*, p. 65.

### **Buddhist Self Management in Modern Society**

Buddhist virtues need to be focused on meditation here gaining theoretical insight into their function within conflict reconciliation is very important. The role playing of these virtues in meditation loving-kindness practice an excellent training tool. Then second, equally important, self-management mechanisms have to be learned as well. A person in the professional sense, management in modern society has to precede management of others. We, before being able to manage conflicts in the outside world, we have to first listen to “inner” world. Assisting of the process reconciliation, intense emotions may be provoked in the emotions of others parties may easily “infect” it. It is fundamental for practice meditation to be able to control high levels of emotional arousal and to a state of a clear, non-judgmental, attentive awareness of what is occurring in the moment. Sometimes violent expression of negative emotions, such as anger counter productive in conflict management is no longer needed. Emotion is permitted to be present in awareness and integrated with mindful breathing of metta, the intensity of the emotion will then fade, so conflict management resolution can proceed from inner quiet and from a receptive mindset.<sup>36</sup>

### **Buddhist Teachings and other Method Contained with Mahayana and Hinduism**

Mahayana refers to the path of the Bodhisattva seeking complete enlightenment for benefit of all sentient beings also called, Bodhisattva Vehicle. Samyaksambuddha or fully enlightened Buddha can establish the Dhamma and leads disciples to enlightenment. It teaches that enlightenment can be attained in a single lifetime and this can be accomplished even by a layperson. It is the largest major tradition of Buddhism existing today, with 53.2% practitioners, compared to 35.8% for Theravāda and 5.7% for Vajrayana in 2010.

Mahayana spread from India to various other south, east and southeast Asia countries such as Bangladesh, Nepal, Bhutan, china, Taiwan, Mongolia, Korea, Japan, Vietnam, Indonesia, Malaysia and Singapore. In the past period, also spread to south and southeast Asia such as the Afghanistan, Maldives, Pakistan Sri Lanka, Burma (now Myanmar), Cambodia, Thailand, Laos, Iran and other central Asia countries before being replaced by Theravāda Buddhism in India, between 7<sup>th</sup> and 12<sup>th</sup> centuries. Today the major traditions include Chan Buddhism, Korean Seon, Japanese Zen, Pure Land Buddhism and Nichiren Buddhism. It may include the vajrayana of Tiantai Tendai, Shingon Buddhism and Tibetan Buddhism.

---

<sup>36</sup> Harvey, P., **An Introduction to Buddhist Ethics**, (Cambridge: Cambridge University Press, 2000), p. 159.

We, Buddhists, however much we value loving-kindness, metta, are still human beings and sometimes we get angry. Anger, rage, fury, wrath whatever we call it (including all forms of aversion) is one of the three poisons. The other two are greed (clinging and attachment) and ignorance –that are the primary causes of the cycle of samsara and rebirth. Purifying ourselves of anger is essential to Buddhist (Theravāda and Mahayana) practice. Furthermore, in Buddhism there is no such thing as “righteous” or “justifiable” anger. All anger is a fetter to realization.<sup>37</sup>

First, admit we are angry. Some people resist admitting to themselves that they are angry. That is not skillful. Buddhism teaches us mindfulness. Being mindful of ourselves is part of that. When we, an unpleasant emotion or thought arises, do not suppress it, run away from it, or deny it. Instead, observe it and fully acknowledge it. Being deeply honest with yourself about yourself is essential to Buddhism. When we are dealing with your own anger, you should be more specific. Anger challenges us to look deeply into ourselves. It is self-defensive. It arises from unresolved fears or when our ego-buttons are pushed. We recognize that ego, fear and anger are insubstantial and ephemeral, not “real”, merely mind states, such as they’re ghosts. Patience means waiting to act or speak until you can do so without causing harm. Patience has a quality of enormous honest in it. We must do not feed anger.<sup>38</sup>

Buddha was born in a Hindu family, just as Christ was born in a Jewish family. Some say, Buddhism was an offshoot of Hinduism and Buddha was a part of the Hindu pantheon, a view which is not acceptable to many Buddhist. Buddhism widely accept gained popularity in India because tradition and orthodoxy. The Hindu tantra influenced the origin and evolution of Vajrayana Buddhism. Altogether the 16 factors are similarly which Buddhism and Hinduism respectively.<sup>39</sup>

---

<sup>37</sup> Barbara O’Brien, *Buddhism’s Solution for Anger*, Humanities: Religion & Spiritually, pp. 36-40.

<sup>38</sup> Barbara O’Brien, *Buddhism’s Solution for Anger*, Humanities: Religion & Spiritually, p. 57.

<sup>39</sup> Jayaram, V. commented by Phys David, S. Rahdhakrishnan, and Prof. Max Mueller, *Hinduism and Buddhism*.

## **A Model of Metta Buddhist Integrated Method for Conflict Management for the Societies**

There is already much ongoing thinking about energetic dynamics of conflict and examine the existing precedent for integrated method and negotiation models adding a few more important points of reference. It may be directly and indirectly driving conflict or contributing to an unhelpful conflict pattern. There have already the goals of developing party self-awareness, personal group and worthy endeavor with the promise of helping to overcome intractable conflicts.

Metta model of Buddhist integrated method for conflict management societies, contemporary including social movements and literature on engaged Buddhism tackle these structural violence challenges in East Asia, as well as in other parts of the world. Buddhism refers to an organized form of contemporary Buddhist practices that proactively and nonviolently tackle political, economic, security, environment, global warming and other challenges in our modern societies. A long way to go in terms of establishing Buddhist inspired theories of structural peace that systematically incorporate, yet transcend, the familiar Buddhist emphasis on individual ethics and spirituality. Buddhist social theories of structural transformation not only makes it difficult for Buddhist societies.

The movement to systematically understand the structural roots of human suffering. It also sustains these Buddhist societies. Reliance on unfamiliar western concepts of social change and peace research that may not necessarily correspond to their familiar Buddhist worldviews.

According to Tatsushi Arai researching, this gap between Buddhist inspired theory and practice, study on Myanmar's engaged Buddhist communities postulates a working theory of structural awareness. Researcher defines structural awareness as educated, enlightened consciousness of a complex web of cause and effect relationships in which well-intended actions can inadvertently inflict suffering on others. Structural awareness, by implication, also suggests that self-conscious efforts to transform the causes and conditions of collective suffering can develop a virtuous cycle of mutual care and spiritual awareness. It explores concrete ways in which Buddhist practitioners of conflict transformation can overcome structural violence today's increasingly globalized, interconnected world. While the depth and clarity of Buddhist structural thinking this making research makes it a unique contribution to the existing in both engaged Buddhism and conflict studies, a cumulative

understanding of Buddhist structural peace and conflict theory that its intellectual precursor have developed.<sup>40</sup>

This research was derived primarily from Burmese adaptation of Theravāda Buddhism which seeks to practice the Buddha's original teachings under the guidance of ordained monks and nuns. Most of those concepts are directly transform to Mahayana Buddhism which places greater emphasis on lay practitioners' pursuit of enlightenment in secular life. A broader application of theories of peace, cable of transcending the Theravāda and Mahayana dichotomy, can be realized by honoring the two Buddhist traditions, shared comment is the ultimate Buddhist goal of enlightenment and liberation from suffering. Both of traditions will serve as a non-sectarian, trans-denominational contribution to peace in an increasingly globalized, interconnected world.<sup>41</sup>

## Conclusion

In Buddhism, Tipitaka is the main teachings also doctrines among all these texts have been concerned about the metta such as how to bring the conflicts management to get peace, how to establish metta, loving-kindness permanently in the world for the living beings. According to these texts, metta is laying in deep silent which are unknown to us. Because of if we observe very neatly we can find the actual establishing metta methods and how manage not for conflict but for loving-kindness finally peacefully any parts of this world because of all nations, everybody of our community has really relatives in the previous existences dependent on Buddha's doctrines indeed. The conclusion and suggestions of this research are presented respectively as follow.

The main doctrine of metta sutta describes how to radiate metta then metta bhāvanā meditation for wakening all beings even while the six sense organs contact with the six object. And dwelling in mindfulness and awareness in the four postures are the first step to enter the tranquil world, the bright and pure world of inner mind. Many Buddhist Doctrines from the Tipitaka have been researched by scholars who analyzed them detailly described

---

<sup>40</sup> Roma Kessaram, *Embracing the Energetic Dynamics of Conflict: An Exploration of Integrated Models and Conflict*, 2016.

<sup>41</sup> Tatsushi Arai, Ph.D., "Toward a Buddhist Theory From Conflict Transformation: From Simple Actor-Oriented Conflict To Complex Structural Conflict", *Graduate School NSU Works*, 2017 Vol. 24, No. 2 Article 5, p. 7.

ready. Although there are many doctrines or teachings of Buddha how to remove the natures of conflicts including, religious, economic, but there are a lot of conflicts, battles, world around in this world. Why they happen in the world societies, by the main views to show for those conflicts, problems and battles are only because of without understanding with loving-kindness each other. Those problems or conflicts are coming again and again to many parts of this world.

## **References**

- Andersen, Dines, and Helmers Smith. *Pāli Text Society*. Oxford: PTS, Reprint, 1997.
- Anuruddha, Ācariya. *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Sangaha*. Venerable Mahāthera Nārada (tr.). Bhikkhu Bodhi, Allan R. Bomhard (eds.). Charleston: Charleston Buddhist Fellowship, 2007.
- Buddharakkhita, Ācariya, *Metta: The Philosophy and Practice of Universal Love*. Kandy: BPS, 1989; BPSA, 2011.
- Buswell, Robert E. Jr. (ed.). *Encyclopedia of Buddhism*. Vol. One A-L. New York: Macmillan Reference USA, 2004.
- Chalmers, Robert (ed.). *The Majjhima-Nikāya*. Vol. III. London: PTS, 1977.
- Cowell and Nells (tr.). *Jataka stories*. Vol. I-VI. London: PTS, 1982.
- Dauids, T.W. Rhys and Carpenter, J. Estlin (eds.). *Surnangale-Vilasint, Dīghanikāya Commentary*. London: PTS, 1886.
- Dhammananda, K. Sri. *The Dhammapada*. Malaysia: Abhiwurdhi Wardhana Society Buddhist Vihara, Kuala Lumpur, 1988.
- Feer, M. Leon (ed.). *Samyutta-Nikāya*. Part II Nidāna-Vagga. Oxford: PTS, 1989.
- Goonesekere, L. R. *Buddhist Commentarial Literature*. Kandy: Buddhist Publication Society, 2008.
- Hare, E.M. (tr.). *The Book of the Gradual Sayings (Anguttara-Nikāya)*. Vol. IV (The Books of the Sevens, Eights and Nines). London: PTS, 1978.
- Hinuber (ed.). *Dhammapada*. Oxford: PTS, 1994.
- Horner, I.B. (tr.). *Milindas Questions*. Vol. II.2 2 Vols. Set. London: Luzac & Company Ltd., 1969.



Journal of Buddhist Ethics – Francis. H.T. *The Jataka, or Stories of the Buddha's Former Births*. Vol. 5 London: PTS, 1993.

Journal of Buddhist Ethics – Wijayaratana, M. *Buddhist Monastic Life*. Cambridge University Press, 1990.

Leon, Feer M. (ed.). *Samyutta- Nikāya*. Vol. I-IV. Oxford: PTS, 1975, 1990, 1991, 1995.

Mahachulalongkornrajavidyalaya University. *Abhidhammapīṭaka: Puggala-Paññatti*, (Thai version). Vol. 36. Bangkok: Mahachulalongkorn rajavidyalaya University, 2539.

Morris, Richard (ed.). *Puggala-Paññatti*. London: Messrs. Luzac & Company Ltd., 1972.

Namgyel, Mattis. *The Power of an Open Question: The Buddha's Path to Freedom*. Boston: Shambhala, 2010.

Russell Webb, (ed.). *An Analysis of the Pāli Canon*. Kandy: Buddhist Publication Society, 1975.

Smith, Helmer (ed.). *Khuddaka-pāṭha with Commentary (paramatthajotika I)*. Oxford: PTS, 1977.

Steinthal, Paul (ed.). *Udāna*. London: PTS, 1982.

Walleser M. (ed.). *Manorathapūranī (Commentary on Anguttara-Nikāya)* Vol. I, II. Oxford: PTS, 1993, 1968.

<http://www.accesstainsight.org/tipitaka/nk/ud/ud.1.10.than.html>.

[http://ibsc.mcu.ac.th/en/wp\\_content/uploads/2015/09/Radiant\\_Mind.pdf](http://ibsc.mcu.ac.th/en/wp_content/uploads/2015/09/Radiant_Mind.pdf)

[http://en.wikipedia.org/wiki/Buddha\\_nature#Buddha-nature](http://en.wikipedia.org/wiki/Buddha_nature#Buddha-nature)